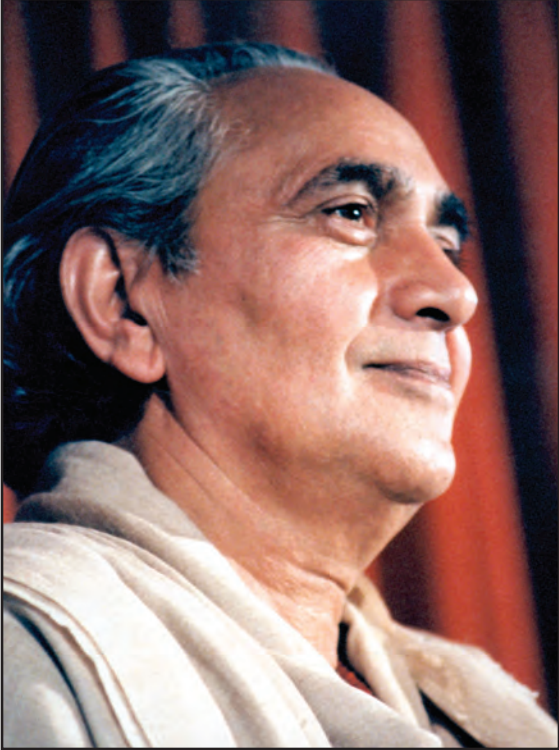




# HIHT News

## Gurudeva by Swami Rama



Swami Rama

A genuine spiritual teacher, one who is assigned to teach according to tradition, searches out good students. He looks for certain signs and symptoms; he wants to know who is prepared. No student can fool a master. The master easily perceives how well the student is prepared. If he finds that the student is not yet ready, he will gradually prepare him for the higher teachings. When the wick and oil are properly prepared, the master lights the lamp. That is his role. The resulting light is divine.

You need someone who can guide and help you. You need an external guru as a means to attain the guru within you. Sometimes you may become egotistical and decide that you don't need a guru. That is just ego talking.

You will never meet a bad guru if you are a good student. The reverse is also true; if you are a bad student, you won't meet a good guru. Why should a good guru assume responsibility for a bad student? Nobody collects garbage. If you are in search of a guru, search within first. To become a yogi means to know your own condition here and now, to work with yourself. Don't grumble because you don't have a teacher. Ask whether you deserve one. Are you capable of attracting a teacher? Are you prepared to be guided?

There is a vast difference between an ordinary teacher and a spiritual master or guru. That which dispels the darkness of ignorance is called guru. In the West the word guru is often misused. In India this word is used with reverence and is always associated with holiness and the highest wisdom. It is a very sacred word. It is seldom used by itself, but always with its suffix, deva. Deva means "bright being." An enlightened master or guru is called gurudeva.

When a student goes to a guru, he takes a bundle of dry sticks. With reverence and love he bows and says, "Here, I offer this." That indicates that he is

surrendering himself with all his mind, action, and speech with a single desire to attain the highest wisdom.

The guru burns those sticks and says, "Now I will guide you and protect you in the future." Then he initiates the student on various levels and gives him the disciplines to practice. The guru imparts a word and says, "This will be an eternal friend to you. Remember this word. It will help you." Then he explains how to use the mantra. That is called mantra initiation.

You may try your best to do something for him, but you cannot, because he doesn't need anything. You wonder, "Why is he doing so much for me? What does he want from me?"

He wants nothing, for what he is doing is his duty, the purpose of his life. If he guides you, he is not obliging you; he is doing his work. He cannot live without doing his duty. Genuine gurus cannot live without selflessness, for selfless love is the very basis of their enlightenment. They radiate life and light from the unknown corners of the world. The world does not know them, and they do not want recognition.

Such people are called gurus. They guide humanity. As the sun shines and lives far above, the guru gives spiritual love and remains unattached.

Guru is not a physical being. Those who think of the guru as a body or as a man do not understand this pious word. If a guru comes to think that his power is his own, then he is a guide no more. The guru is tradition, he is a stream of knowledge. That stream of knowledge goes through many channels. Christ also said this when he healed people: "This is because of my Father; I am only a channel."

A guru should receive your love and respect. If my guru and the Lord both come together, I will go to my guru first and say, "Thank you very much. You have introduced me to the Lord." I will not go to the Lord and say, "Thank you very much, Lord. You have given me my guru."

The master's ways of teaching are many and sometimes mysterious. He teaches through speech and actions, but in some cases he may teach without any verbal communication at all. The most important teachings have their source in intuition and are beyond the powers of verbal communication.

It is a great joy, perhaps the greatest day for a seeker, when she or he meets her/his beloved Master, who is totally selfless and loving like an ocean of bliss, overflowing with love all the time.

Search for the guru within yourself and anyone who leads you to your inner guru is your guru.

*Excerpted from Sadhana the Essence of Spiritual Life, by Swami Rama*

## Rural Development Institute



The Backward Region Grant Fund (BRGF) is a Ministry of Panchayati Raj (MoPR) flagship program being carried out across 272 backward districts of the country to redress regional development imbalances. Rural Development Institute was selected to provide technical support for Tehri district in Uttarakhand. The role of the Technical Support Institute was to prepare the district plans keeping in view the recommendations of the Expert Group on District Planning and the guidelines of the State Government.

A perspective plan for five years from 2012-2017 was first drawn up. Subsequently annual plans were drawn each year for 2011-12, 2012-13, 2013-14, and 2014-15 at village, block, district and Nagar Palika and Nagar Panchayat (urban areas) level. The effectiveness of the programs was ensured through proper need assessment at Panchayat level.

Infrastructure proposed during the project period included 200 Rajeev Gandhi Seva Kendra, 211 toilets in school and community levels, 130 AWC, 453 community houses, 793 schools connected by roads with provision of furniture and construction of extra rooms, 638 schemes for drinking water supply, maintenance of water sources, harvesting tank, storage tank, 165 scheme for irrigation canal and farming tools. Major schemes like Rajiv Gandhi Panchayati Sashaktikaran Abhiyaan, Rajiv Gandhi Seva Kendra, education based schemes as well as telemedicine services where sought to be promoted.

979 Gram Sabha meetings were held at Panchayat level each year. Orientation of Panchayat members for formulation of BRGF plans (979 villages, 9 blocks and 1 district) was undertaken. Training for Panchayat members (at all levels) on their roles and responsibilities was conducted in four blocks.

The annual plans were uploaded on Government of India website through Plan Plus (for online management) software of the BRGF program from 2011-2015.

### **Other Highlights:**

- 30 scholars and 13 staff were oriented on mind mapping and time management by Ms. Radha Suresh from Chennai. Subsequently 127 students trained on the same in Inter Colleges of Nagthat (Khalsi), Shyampur (Rishikesh) and Aurangabad (Haridwar).
- 45 students participated in painting classes in Bahadarabad.
- 20 Ante natal kits distributed for pregnant mothers in Bahadarabad and Rishikesh.
- 5 women undertook certificate program in tailoring
- 39 Accredited Social Health Activists (ASHA), 39 ASHA Facilitators and 13 Block Coordinators received awards from the Government for their performance in the ASHA program.
- 2 days' exposure visit for selected ASHAs was organized on 30 & 31 March 2015 (Kumaon ASHAs visited Garhwal and Garhwal ASHAs visited Kumaon).
- 80 ASHAs and ANMs were oriented on disability issues and 70 adolescents oriented on reproductive and sexual health for an NGO in Gorakhpur, UP.
- 86 people participated in Community Managed Disaster Risk Reduction activities conducted at Thatyur and Chakrata blocks.
- WIPRO Bangalore team visited project villages in Haridwar on 21-22 May.
- CSR project started in Nagaland with Greenply for enabling women, child and adolescent health.



Bhumi puja of upcoming Activity Centre on the HIIT campus held 29 April 2015, with Honorable Vice Chancellor [SRHU](#) Dr. Vijay Dhasmana.



## The Ayurvedic Centre: Plants in Campus

### Japaa (*Hibiscus rosa-sinensis*)

Japaa is commonly known as Gurhal or Javaa in Hindi and Shoe Flower in English. It belongs to family Malvaceae or Garbh Rodhak Gana in Ayurveda and is found all over India though the meaning of Latin name rosa-sinensis indicates its origin in China.



**Plant Description:** It is a large shrub which may grow 5 to 8 feet tall. Leaves are arranged alternately on the branches and are ovate in shape having wider portion at base. Leaves may be up to 6 inches long, dark green or variegated and the margins are toothed. The flowers are red in color and up to 6 inches long. The stalks of

stamens and the style are fused into a long column that is exerted from the center of the petals. The fruit is a dry, five parted capsule that contains up to three seeds, each of which is kidney shaped and 2.5 cm long.

**Ayurvedic Pharmacology:** Guna-Laghu, Ruksha, Rasa-Kashaaya, Tikta Vipaaka-Katu, Virya-Sheeta Dosha Karma-Kaphapittashaamaka

**Chemical Composition:** Flowers have a black red juice containing Anthocyanin cyanidin-3 sophoroside which helps hair regaining its natural color and was also used to color shoes black in the past. Flowers also contain nitrogen, fat, fibers, calcium, phosphorus, iron, vitamin B and C.

**Therapeutically Useful Parts:** Flowers.

**Therapeutic Uses:** Extract from the flowers used externally to treat early graying and hair fall. Internally it is used in the medicines for Leucorrhoea and to stop pregnancy in females, bleeding piles, diabetes mellitus and in kaphapitta disorders.

**Doses:** 5 to 10 grams.

*Dr. Pratibha Mamgain,  
Department of Ayurvedic Medicine*

## Arsenicum Album in Acute Diarrhea

Arsenicum album is one of the polychrests of homeopathy as it has a curative effect on all parts of the human organism. Like many other homeopathic remedies it is derived from a poisonous substance that has been diluted to such an extent that none of the element can be detected on chemical analysis. It is derived from the white oxide of the metallic element arsenic, which in its crude form is poisonous. Frequent and repeated doses of the crude arsenic will result in severe digestive disturbances, including nausea, vomiting and diarrhea, eventually leading to death. In accord with the law of similars of homeopathy, in its gentle homeopathic diluted form, arsenicum album cures symptoms similar to those of arsenic poisoning.

As is usual with the other polychrests, arsenicum album has several very prominent characteristics that guide to its usage. These are: extreme restlessness and anxiety, keeps moving from place to place even though very weak; prostration and weakness far out of proportion to the illness; chilliness with burning pains that are better by heat and aggravated by cold; thirst for small quantities of water by sipping at frequent intervals; putrid odor of discharges; aggravation at night, especially after midnight.

When we apply these characteristics to the diarrhea that can be cured by arsenicum album we have the following picture: watery and very offensive stool with severe burning pains throughout the digestive tract, especially around the umbilicus and the anus, particularly during the passage of stool; this burning in the anus may persist long after stool has passed; stool followed by profound

exhaustion; diarrhea recurs after eating or drinking anything; appetite markedly reduced with nausea aggravated even at the thought of food or the sight or smell of food cooking; frequent diarrhea worse after midnight; insatiable thirst for warm tea or hot water but afraid to drink too much as it might cause more vomiting and diarrhea, so drinks in small sips. Vomiting and stool may occur simultaneously, with chilliness, sweating, nausea, backache, along with severe straining and burning sensation in anus. Mental symptoms are always very important and in arsenicum there will be extreme restlessness and anxiety.

It naturally follows that arsenicum album is one of the first remedies to consider in the treatment of acute diarrhea caused by food poisoning from taking spoiled food, especially when accompanied with profuse vomiting and incessant nausea. Other common causations of the arsenicum diarrhea are: taking too many fruits, especially watery fruits such as melons; sudden chilling of the stomach by taking cold things such as ice cream and cold drinks.

**Dosage: Arsenicum album 30:** one dose initially, then as needed; can be repeated 3-4 times in one day but discontinue if there is no observable improvement, especially in the energy of the person. As in any case of frequent vomiting and diarrhea, always replenish electrolytes by giving adequate oral rehydration therapy to prevent dehydration, and consult a professional if the symptoms persist or worsen.

*Dr. Barbara Bova  
HOD, Department of Homeopathy*

## Guru Purnima

at the CRX Hall  
all are invited

Friday, 31<sup>st</sup> July

5:30-7 p.m.,

Swami Rama Video

7:30 p.m.,

Kirtan

8:30 p.m.,

Distribution of Prasad  
Followed by Bonfire

## Condolences



With profound grief we regret to inform you that Shri Rajesh Kumar Gaur, Head Cashier, Kalptaru, HIHT pharmacy, left for his heavenly abode 30 April 2015. Shri R.K. Gaur joined HIHT in 1997.

## International Yoga Day

21 June 2015, 6-8 p.m.

at the central park of HIHT

**“All the methods of yoga have ethical and moral perfection as their basis, and thus a new world order of love could easily be achieved by the universal adoption of even the simplest and most fundamental observances of yogic discipline.”**

Swami Rama

*Message from Mahamandaleshwara Swami Veda Bharati:*

“We are dedicated to re-establishing the connection of yoga with ancient rishis to whom the knowledge was revealed in the state of samadhi.

We follow the definition(s) of yoga as in the classical yoga texts such as:

*Yogah samadhibh/Yoga is samadhi.* (Vyasa on Yoga-sutra 1.1)

*Yogo moksha-pravarttakah/Yoga is that which effects spiritual liberation (moksha) (definition of yoga in Ayurveda, Charaka-samhita, Sharira-sthana 2.137).*

*Tattva-darshanopaayo yogah/Yoga is the means and method for realizing the transcendental reality (in Vedanta, Shankaracharya on Brahma-sutra 2.1.[2].3 quoting a now unknown ancient text).*

Therefore we teach yoga in its spiritual context and content. Hatha yoga is taught as a step in the ladder to samadhi. This is how the masters of the Himalayas have passed on the tradition for thousands of years.

The earliest reference to yoga in history :

*Rgveda 5.81.1*

They yoke the mind (*manas*) in yoga,  
they yoke the meditative intelligence (*dhriti*) in yoga;  
they the great wise ones who belong  
to the expansive wisest One.

There is but one master of wisdom  
who upholds all our sacred endeavours.

Indeed great is the all round praise  
to that celestial divine sun-like brilliant One.  
Shri-gurudeva-sevayam.”

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